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surance policies. Some bitterness has been caused by beneficiaries who refuse to share insurance money with their siblings, since the latter would have inherited equally under the old system. Another change is that wives and husbands can now inherit from each other, and a third change is that parents can inherit money from their children if the latter die first. In aboriginal times, only consanguine relatives inherited, and these in descending order.

KINSHIP GROUPS

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The Washo lacked sibs, lineages, and clans. The family was usually nuclear, often with a few, more distant relatives attached. The Washo formerly practiced polygyny and therefore possibly had some polygynous families. Whether these reached a frequency of 20 per cent, a level which Murdock uses to distinguish between societies with polygynous families (1949, p. 28) and those with monogamous families, cannot now be determined. My informants regard the old Washo family as nuclear, and it will be so classified here. The modern Washo family is nuclear but usually includes a few, more distant relatives.

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The Washo formerly had a weak system of agamous moieties whose only apparent function was to oppose each other in games at the pine-nut dance. One moiety was called *pé·wlelel t'áyadi?*, which means roughly "those who camp on the east side" (of the camp circle) or *dí·pek gumí·nu*, meaning "people of the white paint." Lowie gives a third name, *palaá·si* (Lowie's transcription). The other principal moiety was called *tá·plelel t'áyadi?*, which can be translated approximately as "those who camp on the west side" (of the camp circle). Members of this moiety painted themselves red and were also called *sawí·saq gumí·nu*, "people of the red paint." Members of a third "moiety" were called *dayaí·silgá·š t'áyadi?* (also *dewí·silgá·š t'áyadi?*), meaning "those who camp in the corner" (of the camp circle) or "those who camp in between" (the other two moieties). They lived between the east and west moieties in the camp circle and were divided between them for purposes of playing games. This third moiety seems to have had the sole function of supplying additional members to the teams representing the other two moieties. Despite this third group, the system was fundamentally dual (Lowie, 1939, p. 304). The moiety system does not exist today.

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A person belonged to the moiety of his father, which often was his mother's moiety also. Nancy Emm reports that when persons of different moieties married, they could join whichever moiety they wished. Hank Pete claims that a woman joined her husband's moiety. Lowie says that in the hand game, a man could leave his own moiety and join his opponents if they were luckier (Lowie, 1939, p. 304).

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Two kinds of kin groups that frequently occur in bilateral societies are demes and kindreds. The deme, says Murdock (1949, pp. 62-63),

> . . . is most clearly observable in the endogamous local community which is not segmented by unilinear consanguineal groupings of kinsmen. By virtue of the rule or strong preference for local endogamy, the inhabitants are necessarily related to one another through intermarriage, although they cannot always trace their exact kinship connections. They are consequently bound to one another not only by common

	Washo		No. Paiute		C. Miwok		Great Basin
	Sa		Sa		Sa		
Face length - women	5	120	5	117	7	118	
Face breadth - men	6	151	6	150	9	152	
Face breadth - women	4	145	5	140	7	143	
Nose length - men	6	55	6	57	9	56	52.60
Nose length - women	5	52	5	51	7	53	
Nose breadth - men	6	43	6	44	9	45	43.57
Nose breadth - women	5	40	5	40	7	41	
Ear length - men	6	69	4	67	3	73	
Ear length - women	5	67	5	66	3	72	
Ear breadth - men	6	34	4	34	3	35	
Ear breadth - women	5	35	5	30	3	35	

Although the use of such small samples in the above data limits the level of confidence we can have in any theoretical statements, a few tentative remarks may be made. In spite of linguistic and geographical barriers, the Washo appear racially very similar to their neighbors to both the east and west of the Sierra Nevada.

The close similarity in the indices and measurements of these groups is an indication of a relatively large inbreeding population. On the other hand, the Washo sample showed a low degree of variability from one individual to the next, an indication that a small homogenous gene pool is present. There is ethnographic evidence to support both views. The Washo did intermarry with the Northern Paiute, in Antelope Valley and probably at the Honey Lake area as well. The Washo also carried on trade and social intercourse with the central valley Californian peoples. In fact, part of Gifford's sample (not included here) contained Washo individuals who had one non-Washo parent. One also hears of the social conservatism of the Washo and their past fears of Miwok and Northern Paiute raids, factors against outbreeding.

Social Organization

Compared with primitive peoples generally, the Washo kinship system is neither elaborate nor extensive. There is little emphasis on lineage or ancestors. "The Washo lacked sibs, lineages, and clans" (Freed 1960, 361). Reckoning of descent is bilateral. Certain behaviors that are rigidly prescribed in many primitive societies are absent in Washo society. There is no mother-in-law avoidance. Monogamy, polygny, and polyandry (fraternal) are all practiced, although monogamy is most common and polyandry is rare. Sororal polygny and the levirate occur, but neither the sororate nor the levirate are required. This writer has knowledge of only two apparently polyandrous marriages.[1]

Residence after marriage is usually bilocal (that is, patrilocal or matrilocal), but the couple may move in with relatives other than the parents. Inheritance